

The author does not hope very much from coöperation nor from profit-sharing. "What the laborer really wants is not profits as a capitalist, but a greater share of the profits of industry as part of his own wages." The income on capital as such is at too low a rate to excite hope. The main reliance is upon increase of wages, and to secure this the best method is some form of collective bargaining, regulated but not repressed by law.

C. R. HENDERSON.

The Poor in Great Cities. By ROBERT A. WOODS, JACOB A. RIIS and others. New York: Charles Scribner's Sons, 1895. Pp. 400.

THE note of this work is struck in the Introduction. "Awakening is not needed. Every thinking man has thoughts upon this matter. And along with this realization has come practical experiment, in many places and on an immense scale, toward a solution." The chapters have been written by people who shared in these experiments and who wrote as direct observers and eyewitnesses. There is no second-hand description here, and yet the facts presented are connected by a philosophy of life. There is no attempt at producing a momentary sensation.

Mr. Robert A. Woods writes upon the "Social Awakening in London," which he has so carefully studied. Rev. William T. Elsing describes the tenement-house life of New York with the fidelity of one who, as a city missionary, has made himself a part of the life. Mr. Jacob A. Riis tells of the "Children of the Poor." Mr. Willard Parsons, manager of enterprises of the fresh-air fund, gives a history of this form of beneficence and explains methods and results. Boys' clubs in New York are carefully treated by Mr. E. J. Wendell. President Tucker opens the principles of the social settlement in a philosophic treatment of the Andover House in Boston. Mr. Joseph Kirkland has a brief sketch of some phases of charity work in Chicago. Conditions of the poor in London, Paris, Naples and New York are discussed by Mr. Spearman, Mr. Mario, Mr. Oscar Craig, and Mr. Ernest Flagg.

There is not much statistical treatment. The articles were prepared for a popular audience and originally contributed to *Scribner's Magazine*. But the scientific spirit of downright thoroughness is manifest in nearly every chapter. The practical suggestions of reform are

made upon the basis of personal experience and wide acquaintance with the best literature of charity and education. The authors are too close to the sad reality to be easily optimistic; but they believe that with vigorous and timely effort, all the evil forces can be kept under control and the beneficent forces can be made dominant.

C. R. HENDERSON.

The Study of Ethics: A Syllabus. By JOHN DEWEY. Ann Arbor, 1894. Pp. 151. \$1.15.

APART from any specific ethical deductions which may be drawn from it, this book is of great interest to the student of society. "The aim is not to discover the ideal at which all conduct aims, nor the law which it should follow: the aim, once more, is not to find precepts or rules, but to analyze conduct" (p. 12). The book "undertakes a thorough psychological examination of the process of active experience, and a derivation from this analysis of the chief ethical types and crises."

Professor Dewey holds that individual psychology, and social psychology or sociology, have the same content, looked at but from different points of view. The former deals with the process, the mechanism, of spirit, and therefore turns to the individual; the latter deals with the concrete filling up of the individual minds at different times and places, and therefore must have the social standpoint.

Ethics is a systematical and critical discussion of the value of conduct. Conduct, however, cannot be studied when one considers only the aims and interest of the agent. It is just as important to take the situation into account. "While conduct proceeds from an agent, the agent himself acts with reference to the conditions as they present themselves." Conduct is on one side the organizing of the concrete powers, the impulses and habits of an individual agent; on the other, it is bringing the different elements of a complex situation to a unity of aim and interest. Conduct is therefore consciously the same thing that a biological function is unconsciously. On this basis an ethical postulate can be formulated, analogous to the scientific postulate of uniformity of nature. This postulate is that "the conduct required truly to express an agent is, at the same time, the conduct required to maintain the situation in which he is placed: while conversely, the conduct that truly meets the situation is that which furthers the agent."